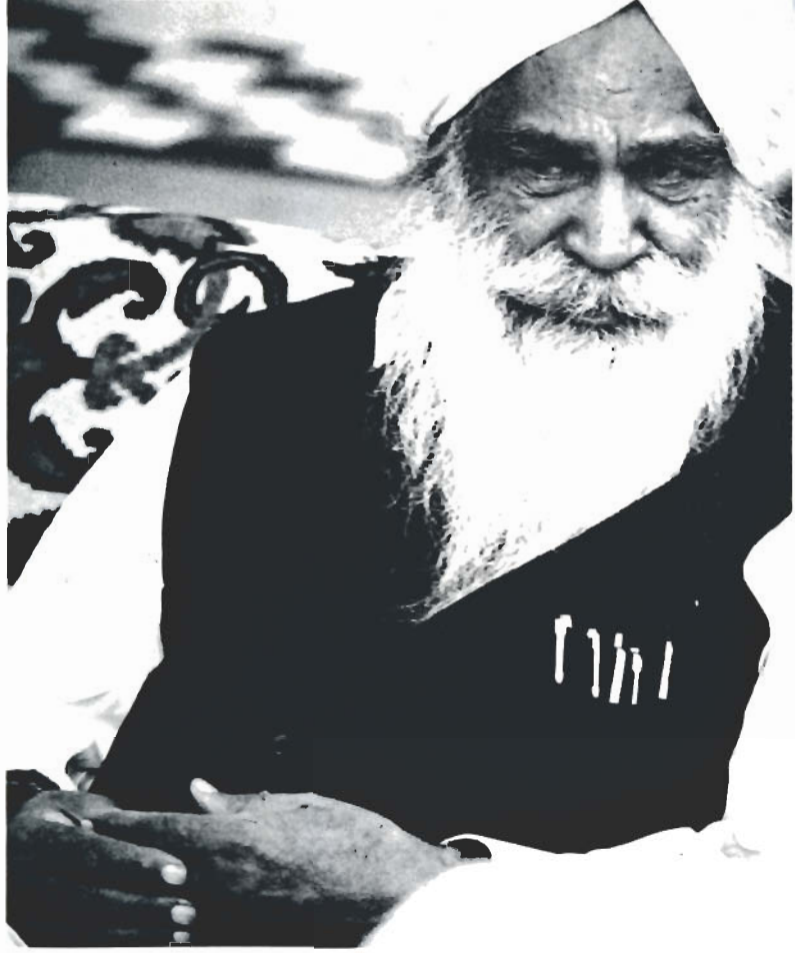
You are Dealing in Diamonds



Sat Sandesh

the message of the Masters

April 1976

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THE MASTER'S TALK

Have Grace on Your Own Self

WE ARE ALL here for the same Cause of the Master. We have been put on the Way, the Way that is the Path Divine, and that is the most natural: even a child can follow it and derive benefit from it. Each one of you has been initiated, and you have had some inner experience to start with. But that alone won't do. A satsangi cannot become a satsangi in one day, I tell you. You have been put on the way to be a satsangi. A satsangi means one who is in constant contact with God. You have been put on the Way. That you have to develop so much that you always live in awareness, as a conscious co-worker of the Divine Plan. For that, a time factor is necessary. "Rome was not built in a day." When a man is initiated, it is not the end-all; it is just the commencement. We should develop further with due regard to our everyday life. Truth is above all, but true living is still above Truth: the way we mete out our lives to others. When we are all children of God, then we are all brothers and sisters in God. All Masters teach us to love God and to love all His creatures, whether they are neighbors or animals. So love is the way back to God. And love knows—what? Unity, not duality. Love is a power that unifies, not divides into parties.

A talk given by Param Sant Kirpal Singh Ji after giving initiation at Santa Barbara, California, the morning of Dec. 2, 1963.

We are all here, as I told you, for the same common Cause we have before us. We must work shoulder to shoulder.

To work shoulder to shoulder, one thing is required: have appreciation for everyone and for what he does. If anyone is doing something on the way, we should appreciate it. And appreciation comes only when you have love. Even if you think you are doing more and the other is doing less, still you can appreciate that he is doing something on the way. So, first of all, we should learn to appreciate what one another is doing. If you want to be more on the way or to progress more quickly, then if anyone is doing more, you should also do more. There should be no competition. If one man is working and another helps him—if two men are working in the same way—two halves together make a lemon. For the sake of appreciation, if one man thinks his is the better way and the other thinks his is the better way, then they must privately come to some conclusion together to know what to do.

The regular *satsangs,* the group meetings, should not take the form of discussions. The satsangs should not be debating clubs. They should only deal with either meditation or about God or God in men or the science of the Word, or *Naam*: what things help us on the way; what things stand in the way. Only this should form the subject of the satsang. No other subject. This is what is called "spirituality." Spirituality means: who you are, what you are, what your connection is with the man-body you are carrying, what your connection is with all the world around you, and what your connection is with the Overself, God. Pure and simple, this is what is called spirituality. For that purpose, you have been initiated and given a contact with the Light and Sound Principle of Word or God-into-expression Power. Go on with it. Spirituality means only that, and that should form the subject of all satsangs.

Those who are going to talk should come prepared for a particular talk they have to give; they should not speak off-hand. A man speaking off-hand can sometimes make many mistakes, and the people who are attending sometimes take their misconceptions. We have not yet become Masters. Whatever Masters speak is the truth, because they see. We who are on the way should come prepared. That will make us perfect in due course of time. And let no other subject than spirituality be discussed in the satsangs. There are other subjects: with due deference to them, let them go. There is education; there is spiritism and the like. mesmerism or hypnotism or spiritualism. These are side issues, with due deference to them all they should have formed separate subjects of separate meetings. In the satsang, there should be spirituality, pure and simple. Those who want to speak should speak on this subject only. We are mostly concerned with that. That is the way back to God, with due deference to other branches of the subject.

But one thing must be there: we should learn to appreciate each other. Appreciation will bring with it more co-operation. One person says, "That is wrong," and the other says, "No, that is wrong." Well, there is nothing wrong; in their own way they are right, you see. But what we are concerned with in the satsang is pure spirituality.

So you are here. I wish you all to be regular in attending the group meetings. Help each other—help each other; love each other; appreciate each other. We are all on the way.

But, as I told you, in the satsangs, spirituality, pure and simple. is to be discussed. There are other subjects, with due deference to them; let them form the topic of separate meetings. For the time being, you have one hour. Some

time should be spent in meditation; that is most important. And the second thing is to just read out from some scriptures that we already have with us. You also already have some books on the subject written in English, by me, too; and there are others, as well. But these are purely concerned with these subjects: what things are retarding factors on the way; how the mind is led away by the outgoing faculties; how best the association, the company of others affects us—something like that.

There is also the importance of attending the group meetings. That will give you a regular impetus to be on the way. "Where more than one man sits in my name," Christ said, "I am there." It works there by radiation.

This is all I want of you who are here — each one of you. Those who are here now or even absent—never mind—should have group meetings regularly. And there is also something more to be mentioned.

Suppose we get some medicine; we should not put it away on a shelf, but we should use it. Christ gave a parable of the talents. One man was given twenty talents, another thirty and a third only five. After some time, the man who gave them the talents returned and inquired what had been done with them. The man who had had thirty had made sixty; the other who had had twenty had made forty. He was pleased, and he gave them more. But the one who had had only five, had just put them away someplace and had not used them at all. This is what is meant now: what you got at initiation is only for developing further. And if it is developed, you will gain much for your own benefit. You will progress, and you will earn the pleasure of the Master for nothing. So develop what you have been given from day to day by regular practice.

In the old days, Masters used to first prepare men for this higher truth, and then they gave it; but the times have changed. In the old days, people spent months and months together sitting at the feet of the Master, and only after that, when they were considered fit, were they given something to go on with. But the times have changed now. We are to prepare men and, at the same time, to also give them something with which to proceed within.

For that reason, self-introspection is very much needed. To help you, I have prescribed daily diaries of personal introspection. Maintain them. That will be a great helping factor. That will make you regular. If you have not done anything, put in nil, and send me the diary blank. I will accept it blank; but how will you dare to send me a blank one every month? I don't think you will; naturally, you will see what you are doing, and morally you will feel that you are not doing right; you will begin to be regular. But the mind deceives you. It says, "No, only when you have developed send the diary in. Why worry now? If the mind allows you to develop, then you can send it in." That is the reason why I found that some initiates are at the same level they were when I was here eight years ago; some even lost ground; and others were even led away to other things. What is the reason why? Because what they got they did not use. They were not convinced of the truth, of their progress, because they did not put in time for meditation. And they never cared about how they were living; they let loose all their senses. The result is that there is no progress. And if someone else says, "There is a better way," they go there. For that, I would request you, if you find anything better, please tell me. As I told you before, we are all after truth; and if there is

anything more truthful, then, naturally, everyone would like it; and I would be the first man to have it. When you find any higher truth, if you go on regularly with it, you will progress from day to day; you will your own self testify that you are on the Way. When you get something to start with, the very first day of initiation, what more do you want? It is a clear proof that there is a substantial something on the Way, and you have been put on it.

The grace of God has given you a man-body; and it is with the grace of God that you have met somebody at whose pole He is working; and that that God Power has been able to give you some experience. And now your own grace is required on your own self. If the grace of God is there and even the grace of the Godman is there, and you don't have grace on your own self, then the two graces do not bear full fruit. So we should live up to what we are told.

For that, maintenance of the self-introspection diaries is a necessity. If there is anything blocking your progress, submission of the diaries at regular intervals will help clear it up, because in that way you'll be guided where you err: not that we meet after eight years and you say something about it then. God knows whether we will meet again or not physically. If you remain in touch through correspondence, you will be guided then and there. And you will also know where you stand.

Why are you not progressing? Take one thing at a time and see what it is: not two, three or four things at a time. "A rolling stone gathers no moss." You know definitely, according to the teachings of the Masters, that you have been put on the Way. You have had some experience of Light and some experience of Sound. That has to be developed. If you put in regular time, with due regard to your self-introspection, there is no reason why you should not progress further. If not, there is something wrong. It might be that you have too many irons in the fire. Do one thing at a time, and you will progress.

My wishes will be with you. Remain in contact, and I hope you will get further guidance also. The diaries are only to make you regular. They act in a very harmless way, without telling you any harsh words or anything like that. And that is to your own interest.

This is the Bread of Life and the Water of Life. It is food to the spirit. This spiritual food gives you spiritual health. And on spiritual health depends the health of both the mind and the body.

In my two talks here I gave out the same subject and also what is required to go further inside to contact the Word Power. On initiation you also had some experience of it, and others who also attended the meditation period had some experience, with the grace of God. This is something that will be with you here and hereafter. This is the most important part of the show. "Is not life more than meat, and the body more than raiment?" [St. Matthew 6: 25]

We have done so much for the physical body and the intellect, but we must do something for our own spirit, too. For that, you have been given the Bread of Life and the Water of Life. The more you give it, the stronger you will be. The result of coming in contact with it is that you will be in the world, yet not affected by the world. In due course, you will come to know that it is the God Power which is working in you, not you. You will become a conscious co-worker of the Divine Plan. You will see that it is the same Truth, the same Light and Sound Principle, reverberating within you and in all of creation. That will

cause you to lose your ego. When your ego is gone, then what are you? You are to be physically and intellectually still, and you will know that you are God.

The point is, God is Light and we are also Light. But our Light is enshrouded or enveloped by so many different coverings. We have now begun to know how we can shake off the iron curtain of the body.

Every man who has the man-body has the birthright to know God, I would say. And for that purpose you have joined various religions. Blessed you are. But you have to take up that which is the basic teaching of all religions. All Masters gave out that God is Light; that God is Sound Principle; that that is the way back to the wordless state of God. You have been given that, and the God Power will help you. He is always all along with you. And my best wishes are with you; that's all I can say.

But one thing, again, may I emphasize. Have appreciation for everybody's work. Don't depreciate others. Some people try to appreciate their own selves and depreciate others: "Such and such is not doing right; I am doing right." The result is, how can hearts come together? Have appreciation; whatever a man does, appreciate — "that's all right; go ahead"—And moreover, "An ounce of practice is worth more than tons of theories — Example is better than precept." If you don't live that way, what right have you to tell others to live that way? We say something ill of others. As I told you in the beginning, we must observe nonviolence in mind, word and deed: not to think evil of others; not to talk evil of others; and not to see the evil of others, I would say; not to hear the evil of others. In that way you will be saved from the poisonous effect conveyed to you through the mouths and ears and the eyes of others. That will safeguard you against, or help you to avoid, any detrimental effect to your spiritual way of living. Thoughts are even more potent than words, I would say. Even if you think evil of somebody, it will carry an effect.

Akbar the Great, the great emperor of India, had a minister named Birbal. Birbal told him, "Whatever you think about anybody, he will think the same about you."

Akbar the Great said, "How can that be proved?"

Birbal said, "All right, we'll go outside for awhile, and you will see for your own self."

They went out together. Akbar the Great was walking bareheaded. At a distance of about 200 to 300 yards, a man was coming down the road. The minister told the emperor, "Just think something about that man in your mind, and when he comes here, ask him what he had thought of you when he had his first glimpse of you."

Akbar the Great thought, "Well all right; if he comes by, I will kill him; I will shoot him."

When the man was passing by, the emperor said, "Stop, please."

"Yes?"

"I excuse you; but if you don't mind, tell me exactly what struck your mind when you looked at me for the first time?"

"Well, Emperor, forgive me; I would say, I thought your head was very round; I wanted to break it with my fist."

So thoughts are more potent than other things. Never think that when you think evil about others it does not affect you. It affects you and the other person, too. There is a reaction there, and it cannot make you better. Always have appreciation, always have love, for others. If there is a shortcoming anywhere, try to reconcile it. Forgive and

forget. That will safeguard you against any pinching effects of the poison conveyed to you through the mouth, ears or eyes of others. Don't believe what others say. Don't believe what they say they have seen. Don't look through the eyes and the ears of others. This is the only thing that creates so many misconceptions; and it proves to be very detrimental to our own progress on the way. If anyone thinks evil of you, don't you think evil of him. Blood cannot be washed away by blood, but by the sweet waters of love. This we have to learn. And on the spiritual way, this is most important. Otherwise, you cannot progress.

Further, know that whatever you are doing, it is by the grace of God. Thank God that He is taking that work from you. If one, two, three or more men are working on the way, go shoulder to shoulder; put your shoulders to the wheel. This is the spirit in which we have to work. And that will prove, I think, beneficial to your own self—to your own progress, and to others', too.

So that God Power or Christ Power or Guru Power, by whose grace you have had some experience within you, is all along with you: it resides in the initiate from the time he is put on the Way and never leaves him until he reaches the True Home of the Father. This is why Christ said, "I shall never leave thee nor forsake thee till the end of the world."

So, as I told you, first of all, show appreciation. Then it will become an example. "An example is better than precept." And further, control your thoughts. They play havoc, by reaction. Just take the example of a pepper seed: you put it underground; that pepper seed derives all the bitterness from the ground around it. If you just put an apple or a mango seed under the ground, it will contract all the sweetness of the ground. One evil thought that is striking within you gathers all evil thoughts in the atmosphere. You become mad. Excuse me, but when a man is thinking something evil, he becomes very vehement. If you think good of others, you will naturally feel serenity and peace.

This is, I think, the basic thing. If you go by it, God will help you, and you will progress from day to day; you will prove beneficial to your own self and to all those with whom you come in contact. And as I told you, even if anyone thinks evil of you, don't think evil of them. That will save you from reactions.

Once, some man went to Lord Buddha and called him angry names. When it became night and he saw it was all dark, the man turned to go. Then Lord Buddha said, "Well, dear friend, wait a minute." "Now what have you to say?" said the man. Lord Buddha said, "If anyone brings a present to someone and he does not accept it, with whom will it remain?" Naturally the reply was, "With the man who brought it." Lord Buddha said, "Dear friend, what you have brought as a present for me, I don't accept."

That can save you. That is the lesson given to me by my Master. If anyone thinks evil, don't think evil of him. All sorts of people come to the satsang, some to appreciate and others to find fault. My Master wrote me, "If a bad man does not leave off his bad habits, should you leave off your good habits?" We must improve: that is some of the reason why, when we are going on the way, our progress is slow and is sometimes even stopped. So self-introspection in word, deed and thought is most necessary.

I have to go now. I wish you all—God bless you. Go on amicably, putting your shoulders to the wheel.

With the Master in the Mountains

Arran Stephens accompanies Param Sant Kirpal Singh Ji to Hardwar, Rishikesh, and Kashmir, in the year 1967

WHEN MASTER called me to His side one day and announced, "Please make yourself ready. We are going to Hardwar and Rishikesh tomorrow morning"—my joy knew no bounds! In days of quest, I had eagerly digested several inspiring books about the hermit sages who lived hidden away in the mysterious Himalayan ranges, but to actually be there with the greatest of Masters was beyond my wildest hope, and now it was to be an actuality!

HARDWAR

We started at the crack of dawn, following the upstream route of the ancient Ganges, till we arrived at the sacred city of Hardwar. Here, Mother Ganges flows swift and cool from the Himalayan Mountains on to the great plain. While I immersed my feet in the eddying currents, Master sat nearby in sidh-asana beneath a neem tree. The opposite side of the river was lined with hundreds of temples and buildings stretching away into the distance, flanked by the lower Himalayan foothills. I pondered the possibility of past lives on these very hills, in our slow and painful ascent till we could reach the Lotus Feet of the Master and attain the full fruit of human birth.

As we sat at His feet, Master told us that He had come to Hardwar over 35 years ago to meditate in solitude on this very bank. Hardwar only consisted of a few temples then, compared with the flourishing commercial city nowadays. Master told us that people were afraid to cross the river to the side we were standing on (which is now a beautiful park) as it was once a cobra and scorpion infested jungle. "But they never bit or harmed me," Master assured—having found it an ideal place for prolonged meditation in solitude, so difficult to find now in crowded India.

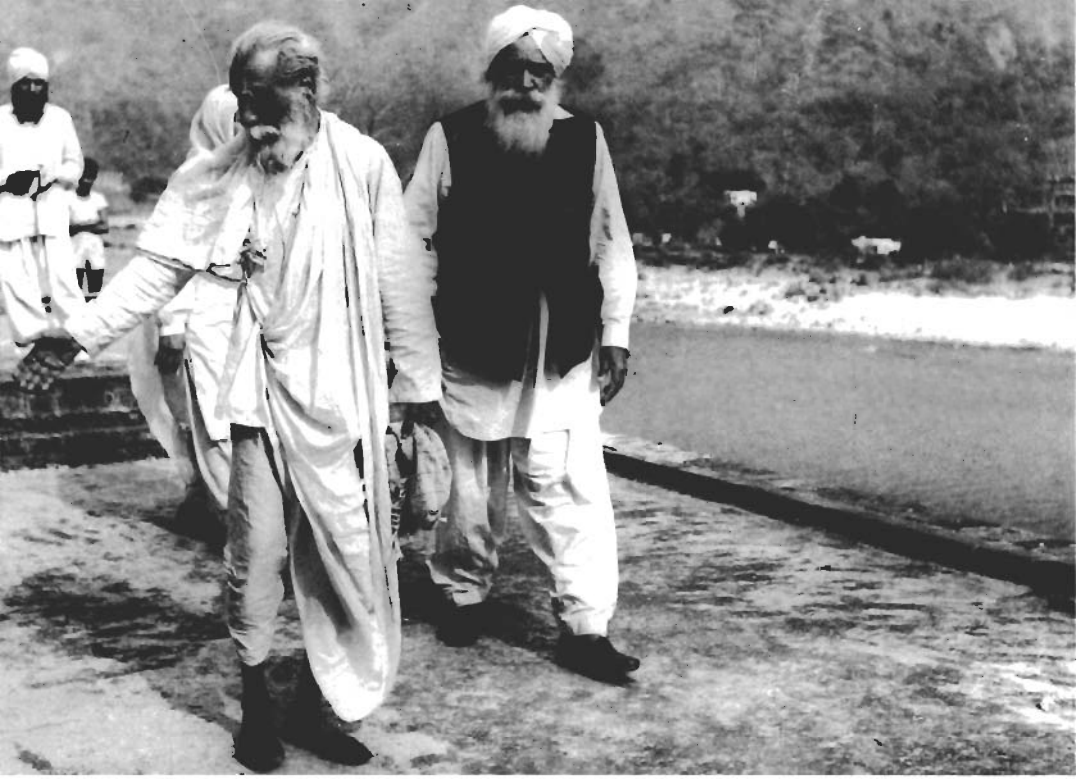
RISHIKESH

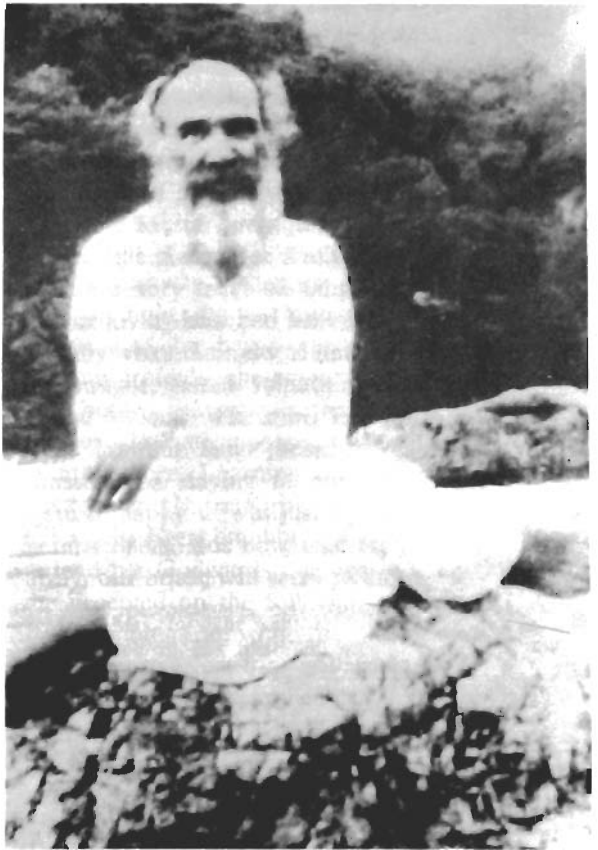
We proceeded upriver until we reached the Sanscrit School of Sri Raghuvacharya in Rishikesh. We followed as Master climbed down the steep stone steps to the buildings which clung to a cliff overlooking the sparkling Ganges. When the ancient Raghuvacharya came out, we had the rare opportunity to see a Sage and a Saint meet and embrace. Master hugged him and beamed. Of Raghuvacharya Master said, "There is only one *man* in Rishikesh."

The Master had also come to Rishikesh for the sake of Mangat Ram's widow, for the immersion of his mortal remains in the Ganges. A Pundit led a long procession down to the Ganges where the Vedic rites were performed, and then the ashes were tossed into the river. Not more than a few hundred yards upstream was the sacred rock Master used for His meditations in 1948. Several of us swam in the river to escape the sweltering heat, while Master stood on the hill above. Later we learned that crocodiles lurked in the river.

In a large room, we took our simple repast of vegetables and chapattis in the presence of the Master, then lay down to rest and meditate on the cool floor, the Lord but a few feet away absorbed in the higher regions.

Another blessed recipient of this tour was an Englishwoman and yogi-renun-





BOVE: *Master and Sri Raghuvacharya Rishikesh, 1970.* RIGHT: *Master on e rock mentioned in the text, 1948.*

ciate disciple of the late Swami Sivananda and initiate of the Living Master. She had been staying at Sawan Ashram for several months. She invited me to accompany her to the Sivananda Ashram several hundred yards down the river, where we visited the temple and Samadh [*tomb*] of Sivananda. This woman was guided on the inner planes after the death of her guru Sivananda, to take the supreme initiation from Kirpal Singh when He was in London in 1963.

When we returned we found Raghuvacharya and the Master talking together. Raghuvacharya was saying that before he met the Master, he had, by reading and practicing yoga according to the Yoga system of Patanjali, traversed all the inner planes up to Sahasrar—the Thousand Petaled Lotus,* but since meeting the Living Master in 1948, he has gone higher. He was very adamant that the Master had taken him higher.

Raghuvacharya asked to see the Master's palm. Master indifferently extended His right hand. Raghuvacharya became extremely animated, dancing around and shouting. Everyone was smiles. As he traced his finger along the Master's palm he said, "Never have I seen such a palm in my life! Look at these lines!" Raghuvacharya shouted, "Not even the Gods, Rama and Sita had such a hand. You have the hands which belong to God!" He tried to touch the Master's Feet, but Master held him. Everyone was in a very joyful mood, when we bid "Namaskar" and took leave of our venerable host.

Raghuvacharya lived to the ripe old age of 113 years, and when his soul left the body for the last time in 1970, he was sitting in meditation, fully conscious. About Raghuvacharya, there was a veritable halo of light.

While passing through Rishikesh, we had seen many Yoga Ashrams and hundreds of Sadhus and mendicants in ochre robes. Although Rishikesh could be said to be the home of Hindu theology, the Master declared that there were only very few there who even saw the inner light. In fact He has said that there are very few who see Light amongst any of the yogis and sadhus, who number in the millions, in India. There are probably more "gurus" than "disciples," all offering an unpossessed salvation. But it is the same spiritual confusion generally everywhere, America included. Master told us that many years ago, He visited Uttar Kashi, a holy city up-river from Rishikesh, inviting all the hermits and sadhus from their retreats. He asked who amongst them could give an experience of the inner Light to others. "Only one man came forward who had that competency. He said he could give inner experience, but his method was to concentrate on the flame of a candle and after one, two or three years of practice the aspirant would begin to see the light inside."

These sadhus (who have their western counterparts also) spend their lives in the most severe and awesome austerities. Some go without food for days or weeks; others wander about naked their whole lives by denying clothes even in winter, never staying in one place for more than a few days; others stand surrounded by four burning fires in the blistering heat of the day to develop powers of concentration, while others stand for years on one leg, staring blindly into the outer sun, all in pursuit of the inner Light, or to gain siddhis. Some of the corrupt yogic forms involve dabbling in

* The final stage of most Yogis, but the first of five grand regions according to the Shabd Adepts.

black magic, misuse of vital energy, and drugs. On the Path of the Masters, the disciple is taught to utilize all discipline for inner ascent. So-called Spiritual healing and miracle working while appearing quite innocent and harmless on the surface dissipates this very valuable power. The healing of the Masters is of a different type for it occurs without exertion, or even of their own knowledge. All the aspirants in the various esoteric schools aim toward experiencing inner manifestations of divinity (and as such are worthy of our respect) and even if some see the inner Light, or by chance hear the Sound Current, in most cases, do not know what lies further and for lack of competent guidance, often take their relative experience as the final or absolute stage. If they traversed as far as the true Radiant Form of the Master in the higher Astral and Causal regions, the Same would guide them to a Living Master on earth.*

Keep Thy Treasures Veiled

Khuku, the Princess, once told me a very interesting story of Parmeshwar, a spiritually advanced lady who had made the mistake of exhibiting her inner spiritual prowess.

Born in a typical Indian village, Parmeshwar often had the desire of renouncing the world to adopt the life of an ascetic recluse, for in that way she believed she could obtain liberation and detachment. One day, after years of deliberation, she left her family and home for the city of Banaras along the banks of River Ganges, considered most holy amongst Hindus. In Banaras she met a woman whom she accepted as her Guru. Unlike most sadhus, Parmeshwar earned her own livelihood by preparing *ghee* (clarified butter) and once a month would entrain to a nearby city with the object of selling it in the market place. After she had earned her pittance, she would return to Banaras and live the rest of the month in her humble rented cottage. Her respected teacher instructed her in various yogic disciplines, and in ritual observances as enjoined by the Shastras and Vedas. Every night Parmeshwar would sit for repetition of prayers and meditation, but as far as inner experience was concerned, she was quite blank. Several years passed in this manner. One evening, as she dutifully sat for meditation, her inner eye opened to behold the wondrous figure of a Saint, Who conveyed from within the secret of the Five Sacred Names of God. After this extraordinary unexpected experience, she began to search everywhere for the knowledge and whereabouts of this great Saint who had been appearing within. As was her wont, carrying her pot of ghee on her head, she left the next month for the neighboring city. Upon arrival at the crowded train station there, a stranger greeted her, and asked if she would like to attend the Satsang of a great Saint Who had just come to town. As Parmeshwar was in the habit of visiting the holy, she was not of a mind to refuse. Led by her companion to the Satsang grounds, she saw sitting on the dais before the crowds the very same Master who had appeared to her over a month before. Learning the identity of the Master (Baba Kirpal Singh Ji) she fell at His Feet, humbly requesting Him to lead her Godwards. She was amongst the accepted on the following morning.

After initiation, while the Master was preparing to leave for another city, one concerned devotee came to Him, and

* The reader may refer to *The Crown of Life* by Kirpal Singh for a study of all yoga systems in comparison to the Surat Shabd Yoga, the Yoga of the Celestial Sound Current.

explained that some woman was still sitting in meditation after everyone had been asked to leave. The Master replied, "She has left the body." The devotees moved her (Parmeshwar) inside, out of the direct rays of the blistering sun, where she remained in a state of Samadhi for three days.

Parmeshwar's soul began to rapidly advance into the upper regions. She could leave the body at will, and stay out of it for days, weeks even. With all her internal progress, however, she never learned to keep hidden the priceless treasures of divinity; often exhibiting her powers in public, she would tell every passerby what she could see in the upper regions. The result was that the simple folk began to worship her, which harmful activity she did not discourage. (For if one worships an imperfect person, both worshiper and worshiped stand to lose greatly.) The Master warned her, both from within and from without, against this malpractice; but out of vanity she did not heed His advice.

Several years passed when the Master suddenly decided to go to Banaras. Upon arrival, He inquired how the lady Sadhu, Parmeshwar, was getting along. A local initiate informed the Master that she had probably left Banaras, as no one had seen her for two months and her door appeared to be locked. Master decided to go to her house anyway. When they reached her door, He saw that the door must have been locked from inside. He asked the young man to break the door down. He did so and went in but quickly backed out saying, "She is in there sitting in meditation, but she isn't wearing any clothes." Master then instructed a woman to go inside and dress her, and massage the back of her neck in a specific way. After a few minutes, Parmeshwar returned to mundane consciousness. Displeased, the Master admonished her for her disobedience to His command, and withdrew all her inner attainments; completely closing down the sluice-gates of the Inner Light, much to her great sorrow. Not until her death, several years later, was she able to see even any light within.

The Vale of Kashmir

Toward the end of May, the Great Master departed northward to the mountainous paradise of Kashmir, leaving Delhi with its sweltering heat and teeming millions far below.

With a large Indian family from Poona, a Jain lawyer and wife and several Ashramites, I followed the track of the Master by train to Pathankot and from Pathankot by rickety old bus over the high mountain passes and hairpin curves with thousand foot chasms plunging into the valleys far below. Stopping for the night high up in the alpine village of Batote, my Jain friends and I went in search of a mountain spring to bathe off the dust and grime of the rugged journey. Climbing the mountainside in the quickly descending shadows of nightfall, we came across an icy mountain spring, where several Ladhaki mountain men were prostrating their bodies on the ground, fervently uttering Namaz—the Mohammedan prayer. I was struck by the beauty of the prayer of these simple hardy men, for beautiful is that prayer which comes from the heart, and it does not matter by whom it is uttered. In any language, the Universal Lord attends.

As we were taking our icy bath, my Jain companion told me that before he became a devotee of the Master, he worshiped a goddess, who often blessed him with her visions. When the Master came to his city (Indore) three years ago, he had met the Master and was pro-

foundly impressed. The following day, he went to the temple for worship, and lo! he saw before him instead of the stone statue of the goddess, the Radiant Form of the Master. From that moment wherever he looked, he saw the Master in front of his eyes constantly, eating, sleeping, walking, bathing. After three days the Master disappeared.

Another traveling companion was Anita Bhenji, a very valiant and dedicated little woman and the Principal of a very large girls' college in Panipat. Months before she had ever laid eyes on the physical form of the Living Master, she had visions of Him every night. One evening the Radiant Guru Dev initiated her from within with three of the five sacred names of God. In spite of her chronic rheumatism, she never complains for the Lord Kirpal is with her, showering the heavenly bliss to mitigate the sorrows of transitory existence.

Srinagar

As the buses rolled into the Kashmir valley we gazed over the sculptured terraced slopes of bright green rice paddies and tall plume-like rows of cypress and poplar trees.

The mountain slopes reflected the sun and blue sky from thousands of terrace mirrors. . . what a sight for sore eyes! In all directions snow-covered peaks form protective phalanxes around this valley kingdom. Kashmir's fertile soil and hard-working farmers produce enormous amounts of rice, fruits and nuts, the majority of which are shipped to market in India.

Arriving in Srinagar—the "Venice of Asia" (so called for its idyllic waterways and canals passing right through the busy city)—we proceeded to the large home of Sardar Jaswant Singh, a successful businessman and forest lessee. Along with the Master we were accorded their generous hospitality and loving treatment as though we were members of their own family.

Their delightful young English-speaking cook was an example of loving devotion and service. I have rarely met with such a good-hearted and simple lad. His bright honest smile always compelled me to smile with him. He often saw the Lord Kirpal in meditation, the substance of his deep rooted joy.

The Thorned Rose

A lady prostrated herself before the Master, humbly offering a cluster of red roses. Accepting them, Guru Dev separated the blossoms and handed them out to the surrounding disciples. When the third rose was being taken out, the Master winced slightly from a thorn prick (so did we), and said, "No roses without thorns," and handed it to me. The crown of Love is a crown of thorns [even the twigs and leaves were divided so that none would go empty handed.]

At His gentle bidding we then sat for communion in meditation. It was in these blessed hours of stillness that we came to really find out the meaning of communion.

* * *

Several local followers of the Radhasoami faith came to visit the Great Master while He gave an early dawn discourse to a few disciples in the garden. He invited them to also sit for meditation along with the rest. Each of them saw the bright inner Light for the first time, and one even saw Guru Dev Kirpal within.

* * *

One morning this aspirant came to Master's Feet, beseeching His grace: "Master! I feel I am being torn in half.

The Master is pulling on one side and the deadly five* are pulling on the other."

Master replied, "The Master is stronger than these five. Keep your eyes on Him and not on them. They obey Him. Say you want to go into a bungalow, but there are five dogs before the entrance who will not allow you to enter. How can you enter? You simply call for help to the master of these dogs. He will say a few kind words to them and they will obey him and let you enter safely."

Shalimar Gardens with the Satguru

One afternoon, the Beloved Master took us to the fabled Shalimar Gardens. We drank deeply from His beauty as He walked the enchanting garden pathway ahead of us, beneath huge Kashmiri Maples. He turned, solemnly gesturing with His hand, quoting great Guru Nanak: "Everything in this world will one day perish. Do not be attached to its ephemeral charms."

In the midst of the vast Gardens, we sat about the Master on a huge stone square, while He distributed cherries amongst us. A stray dog came up to where Master was sitting, and bowed down his head before Him, tears rolling from his eyes—this conscious entity in a dog's body had come for the Master's darshan!

Heavenly Tour in Pahalgam

We left Srinagar to spend two days in the mountain fastness of Pahalgam, considered to be one of the most beautiful spots on the planet. Indeed, Mother Nature lavished her charms in abundance here. Beneath a spotless cerulean sky, hemmed in by lofty snow-capped peaks, we arrived at our destination and followed the Master up a grassy slope, where He sat on Nature's plush emerald carpet, while tall whispering deodar pines stood sentinel behind Him. He removed His turban and laid it on the grass. As He looked at each of us, one by one, we became frozen in our tracks at respectful distances on different levels on the hill, beneath His sacred feet—transfixed by His sight! No one moved during that eternal hour, when what seemed to be the Highest Heaven literally came down to earth. All the natural phenomena vanished by His Magic, and stood forth only He: the jewel of Unchangeable Permanence amidst a world of changeable impermanence.

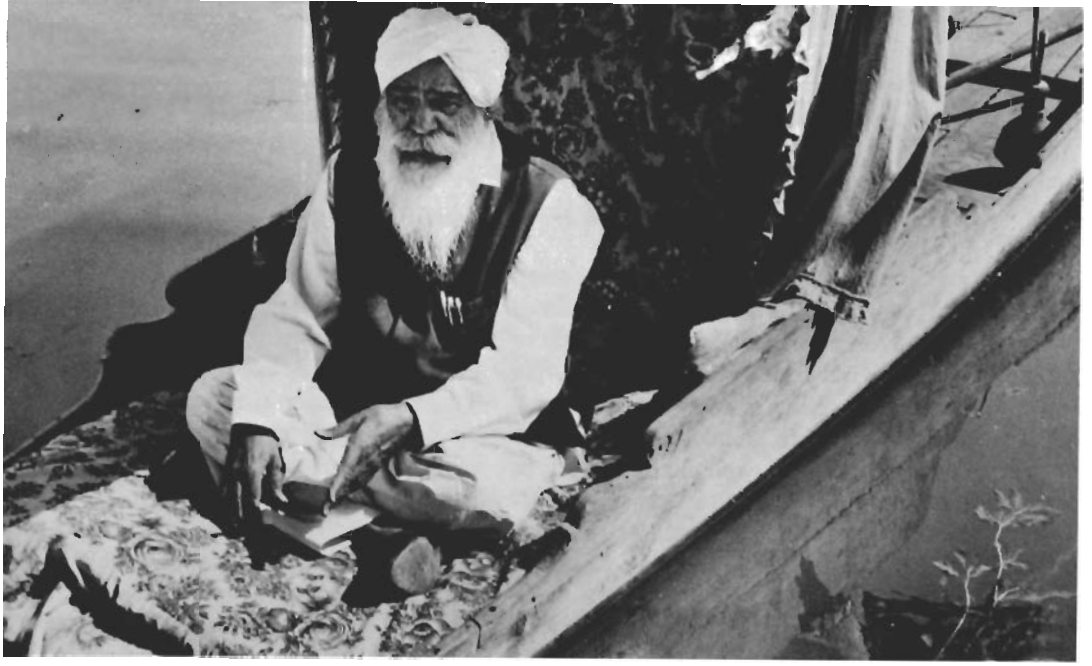
Thou art the Beauty of Beauty,
The Epitome of all Creation;
A Peerless King on Thy Natural Throne—
For but one glimpse of Thee,
I offer myself as sacrifice
O Kirpal!
Other than Thee, is less than Thee
Nothing can be more than Thee.

The night was passed in Pahalgam; the morning was given to the best meditation ever in my life, while sitting at His Feet. He demonstrated that it was not merely individual effort which counted, but His glance of grace. The morning air was cold, said the thermometer, and we ate but little. Master said to me, "Love knows no heat and no cold. You even enjoy your hunger when you are with me!"

Later this morning, Master, with a small band of disciples, traveled a few miles above Pahalgam along a winding road. We stopped by the roadside to enjoy the wonderful scenery, the quietude, and the rushing snow-fed stream.

Master walked off by Himself and we followed at a distance so as not to in-

* Lust, anger, greed, attachment & egotism



Master in a shikara*—a Kashmiri gondola—in a Srinagar waterway, 1970.*

trude upon these rare moments away from the noisy confusion of clamoring seekers. He sat down on the grassy slope breathing affinity towards all nature.

Three of the younger initiates climbed up a steep ridge and I noticed them as they began to descend, recklessly running. The heavy-set 19 year old son of Kapoor Sahib lost control and fell headfirst, going full-speed through the air, and landed flat on his side at the bottom of the rocky hill.

Master apparently was asleep on His side as he began to fall. In mute wonderment I watched as Master just rolled over, stood up facing the opposite direction of the above incident and slapped His own side by the ribs three times, wincing slightly. It was exactly the same portion of the body that the young man had fallen on at exactly the same time.

The young man arose non-plussed from his fall, and was completely free of injury and pain.

While in Kashmir, the Master gave interviews daily and held large audiences spellbound, both in the home of Jaswant Singh and in the artfully modern Tagore Hall of Srinagar.

On the morning of departure from the mountain valley kingdom of Kashmir, 28 souls received initiation, the majority of whom were military personnel, including two majors and one captain. Thus the Master planted seeds of peace in strategic places, for Kashmir has been of late a very troubled kingdom.

Our loving host and his wife* beamed proudly when their eldest son and daughter sought Naam initiation from the Great Master. When we left Kashmir, Mrs. Jaswant Singh lamented, "When Master was staying in our house, we were so happy. It was just as if God was here with us. But now that He is gone away, our house will seem so empty!"

* Mr. & Mrs. Jaswant Singh are the bride and groom seen in the historical wedding ceremony filmed in the 1940's at Lahore, over which Baba Sawan Singh officiated.

THE KING OF OUR HEARTS

a talk given by Param Sant Kirpal Singh Ji
in memory of Baba Sawan Singh Ji, Sept. 2, 1963

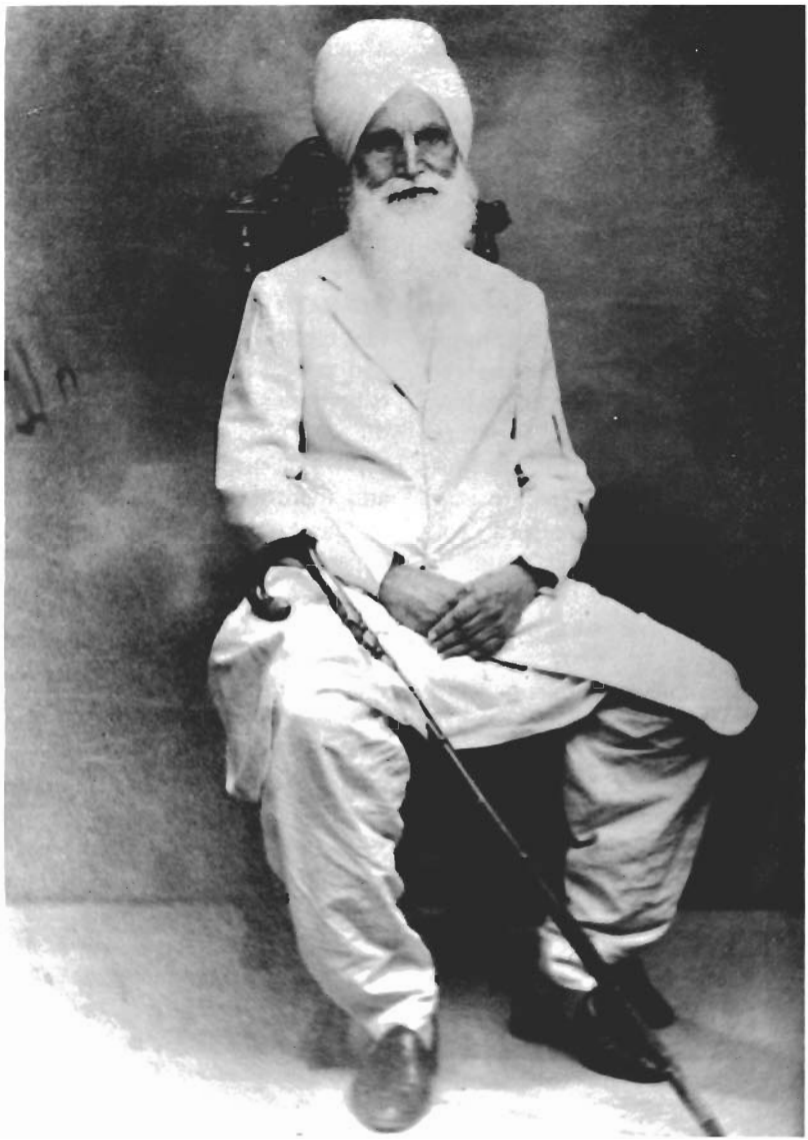
IT IS REALLY a great blessing to meet, I would say, a Master-man or God-in-man or man who is the mouthpiece of God. God resides in every heart. He is the Controlling Power controlling all creation, and He is also controlling our souls in the body: we cannot run out of the body, even though it has nine apertures—two eyes, two nostrils, etc. God speaks through those who have become in tune with Him, you might say, or have become His mouthpiece. Though words appear to be coming through the gullet of a son of man, he is quite conscious; he sees that it is He Who is speaking and that it is being inspired by that higher Power. He is not speaking at the level of the intellect, but what is said comes of itself. You will find that those thoughts which come of themselves are always perfect. The very same God is within us, too; but the soul of a living Master, at whose pole God is speaking, has arisen from the bondage of mind and matter. He sees the Controlling Power within himself.

Generally, we find that people who say they have met God have done so at the level of feelings. Feelings are of our own make. Sometimes, out of feelings, we rise into certain emotions; and sometimes, intellectually, we come to some conclusion as a matter of inference. Truly speaking, we have not seen Him, if we take Him to be at the level of our own self. All these three—feelings, emotions and inferences—are subject to error. Seeing is above all.

Bibi Hardevi has just sung a hymn written by the Master, "He is the King of our hearts," and the talk is Master's comments on the hymn.

Soul is the spirit of God; it is spirit in man, environed by mind and matter. Those who have risen above the body by self-analysis and have become conscious co-workers of God, know that it is He Who is controlling us all. To meet such a personality as the son of man is a great blessing. He appears to be a man like all other men. He has the same two eyes and two hands; the same outer construction. But our souls are embedded in the mind and outgoing faculties; and we are so much identified with them that we have forgotten ourselves. Unless we rise above senses or above body consciousness—unless we are reborn into the Beyond—we cannot become conscious co-workers of the Divine Plan. Whenever suchlike people come to the world, they are conscious. They never say, "I am saying this or that." They say, "It is the Father in me who is working." Do you see? The same Power is within us, but we are not conscious of it; because, as I told you, our souls are under the control of mind and mind is under the control of the outgoing faculties, and we have become so identified with them that we have forgotten ourselves.

Whenever such Masters come, what is their job? He is Man among men. Do you see? He is a son of man, but he is something more. He is in tune with God, and in his company, other souls which are tied down to the mind, outgoing faculties or the senses are raised above them. He opens the inner eye to see God: to see God-in-action or in-expression, which is called Word. "The Word



HUZUR MAHARAJ
BABA SAWAN SINGH JI
(1858-1948)

was made flesh and dwelt amongst us." To meet such a Master while living on earth is a great blessing, because, with a little thought of his, he is competent to raise our souls above the senses—something that we cannot attain by years of penances.

So seeing is above all. Truly speaking, theists are those who have seen God. "The Son knows the Father and others to whom the Son reveals Him." They are true theists; all others, truly speaking, have not yet become theists. They have their own feelings and emotions and have drawn inferences to come to some conclusion, but they have not yet seen. We believe in God just as we have read about Him in scriptures. Scriptures speak of the experiences that the Masters had in their lives in their contact with God. They are a fine record of all these experiences. By reading them, an interest is created in us to have the same experience within our own selves. So scriptures are there to create an interest within us. But unless we can have the same experience our own selves, we cannot be truly convinced.

Therefore, whenever the Masters come, they say, "Don't believe what the scriptures or what anyone says. You can take them as experimental measures, but unless you see for your own self—at least to some extent—the same experience that they speak of, you cannot be fully convinced." To meet with such a son of man, at whose pole God is working and speaking, who is in tune with God and who has the competency to raise others to the level at which they may have some glimpse of God, is really a great blessing.

In the first place, to have the man-body is a great blessing, because it is the highest in all creation. And the highest aim of a man's life is to know God. To know God, we must know our own self first; because it is the soul that has to know God: He cannot be known by the outgoing faculties, mind or intellect.

One student went to Ramakrishna Paramhansa, the well-known Saint, the Master of Swami Vivekananda. He had a book under his arm. Ramakrishna asked him, "What is it?" The student said, "Master, it is a book that tells how water is made." And smilingly, Ramakrishna said, "All right. Squeeze the leaves of the book, and see how many drops of water will come out of it." Do you see? This is only an example to show that the scriptures are worth tons of gold and emeralds, because they contain the experiences that the Masters had in their life with God, and that creates an interest within us. But that is their scope, and there it ends: they cannot take us to the experience. You can have that experience within the laboratory of your own man-body. And unless you enter the laboratory of the man-body, you cannot have an experience of Him. That is why the scriptural records of all past Masters say, "The body is the temple of God." By reading scriptures you have an interest created in you to see God, and there it ends. Many men will come to you and say, "Yes, I have seen God." That's all right, with due deference to them. But the true definition of a true saint is that he is also competent to give others some experience of God within. And that experience is had only when you rise above body consciousness.

All the methods that we have adopted to know God, such as reading of scriptures, have their value. Certain rites or rituals are performed according to the custom of each country. Of course, they work to prepare the ground to know God; they are good actions. But still, all scriptures say—all Masters say—that God is within you. "The kingdom of God cannot be had by observation."

Why? Because it is within you. Unless you enter within and find the contact controlling your soul in the body, you cannot find Him. That very same Power is also controlling the whole creation. It is for that purpose that we have to know our own self. That is why all Masters—Christ, the old Greeks, Guru Nanak and all others—said, "Know thyself." Knowing the self is liberating our soul from mind and the outgoing faculties or senses; rising above senses; and stilling our intellect, too. Then a sort of transport arises in which you can have a glimpse of God. That is a matter of pure self-analysis.

The hymn that she was just reading out to you is in praise of the Master. It says, "He is the king of our hearts." He was intoxicated with God, and to whoever met him he gave a little dose of intoxication, too: not to the senses, but to the soul. Suchlike was the Master, moving on earth like a man, a son of man.

There is a difference between a son of man and a God-in-man or a Master. Masters are conscious that "there is some other power working through us." Once a disciple asked Christ, "You always speak of the Father; it would have been much better if you had let us see your Father." And they said he grew a little indignant over it and said, "I'm sorry, I have been so long with you and amongst you, and you did not find that it was the Father working through me?" Do you see? He was conscious of the God Power working through him.

The criterion of such a Master is that he does not only see, himself, but he enables others to see. As I told you, "The Son knows the Father and others to whom the Son reveals Him." It is a sort of revelation, which already exists within you. Because of your being given up to all outward senses and your being so much identified with them, you have forgotten your own self, who you are and what you are. The first thing to be done is to retrace your steps by withdrawing within and then rising above body consciousness. This is a matter of pure self-analysis. This is what is spoken of in the scriptures as, "Learn to die so that you might begin to live." At the time of death, the soul leaves the lower portion of the body and rises to the back of the eyes; and then you leave the body. You have a sort of levitation. If you have that very experience in life, you can have contact with the God-in-expression Power, not God Absolute, mind that. So, the son of man who has become the mouthpiece of that Power is called Master. When you meet him, he is competent to raise you above the physical and astral levels and to open the inner eye to see the Light of God. God is Light.

She was just singing the hymn saying that our Master was a Great One. He was himself God-intoxicated, and he let others who went to him also have a dose of intoxication. His greatest feat was that he made people sit and asked them to close their eyes and gave them an experience of rising above body consciousness to see Light. That was his greatest feat—or the greatest feat of any Master. Lectures can be given by anybody after a little training. With due deference to all, there is a vast difference between speaking of something and seeing something. One who sees can enable others to see. Those who are speaking at the intellectual level will give so many findings of the Saints and interpret them at the level of their intellect. Therefore they are not definite. They say at their heart of hearts they see; but they do not see. How can they make others see and have the same experience? That is why all Masters said, "Beware of false prophets who come like lambs, but they are ra-

vening wolves." This they had to say, because true Masters are few. There have been, and there are, Masters. The world is not without them; but they are rare. To come across such a son of man or personality who has that experience and is competent to give the experience to others—to meet such a great soul; you might say, Spirit-in-man or God-in-man—is a great blessing. Of our own selves can we see Him? Yes, of course, if we can rise above senses.

So, whatever we do—all our reading, writing, performing of certain rites or rituals and saying of prayers in one way or the other—is all at the level of senses. You are already so identified with the senses that you have forgotten yourself, and whatever methods you use to free yourself from the senses are also practiced at the level of the senses. Then how can you rise above the senses? It is by the grace of God alone, as a reaction of the past. Some people do sometimes have some experience; but what the Masters teach and give out is, I would say, a regular science. They do not simply give a lecture or talk on a certain subject, but they do give some experience to start with.

Take the example of a man who is very well-versed in the principles of business. He comes and gives a talk to the people around him—a very wonderful talk, quite appreciable; but the poor fellows to whom he is giving the talk have no money with them. What will your lecture do? Only if he gives them some capital to start with will some good come out of it. This is why it is said that lecturing is something other than spirituality. The reading of scriptures and the performance of rites or rituals are the elementary steps which are meant for the preparation of the ground. With due deference to them, they are good actions. But we still have to take a step further to rise above the level of the senses. That is why all Masters referred to it: "Learn to die so that you may begin to live." "Except ye be reborn ye cannot enter the kingdom of God." It is within you. There are so many mansions in the house of our Father: there are planes and planes of different densities. You rise above them until you reach the True Home of your Father. And this much can be done only in the man-body, which is considered to be the highest in all creation. And that fortunately you have got.

With that purpose in view we have joined various schools of thought called religions — social bodies. If we have achieved that aim, well and good. The golden opportunity we have to know Him is the man-body, and no other body.

Masters have come in all religions. They gave out the same teachings, of course in the language prevalent at the time when they came. Now, those sayings or experiences form the subject of our scriptures. To understand them, to have their right import, we need somebody who has had the same experience or has gone on the same Way. He only will be able to give you the right understanding of the scriptures; others will just give it at the level of their intellect. There are vast differences between one and the other. The man who has seen and who is also competent to let others see by raising them up from the levels of the physical and astral bodies is called a Master, in the true sense of the word, as given out by all Masters. You may be engaged in all the outer actions, but to have an experience of God in life is a great blessing.

So she was just singing about our Master. All Masters say the same thing. They came in all religions. We cannot say it is the reserved right of one religion

or the other. God is for all. The schools of thought were raised after the Masters came. That is why, at the intellectual level, we have so many versions of the same thing; because they have not seen it. If a number of people come to this building, and there is a photo on the wall, and a radio and many other things, and the people go back to their own different countries and give statements of what they saw in this building, they will, of course, give them in their own languages; but the salient points will agree. As far as details are concerned, some might give more details of a certain thing, and others might omit something. Those people who have not seen this building and read about it in the different books will wonder, "What is all this? These versions cannot be reconciled." But if a man has seen this building, and those books are read out to him, he will say, "Oh, yes, I have seen it; it is like that." So what the Masters say, they have seen. They say what they see; not as a matter of feelings or emotions or inferences. With due deference to all, seeing is above all.

Seeing comes to the soul. Until the soul is analyzed by self-analysis—or, you may say, by rising above body consciousness or the senses—you cannot have experience of your own self. Self-knowledge precedes God-knowledge. The sayings of the Masters are very clear on that point. They see and then say. And to those who come to them, they say: "All right, have a sitting; you'll find it for your own self." Unless we bear testimony to it our own self, we cannot be truly convinced.

So she was just singing the praises of the Master. All Masters came from time to time to guide the child humanity and have some time with them. Maulana Rumi, a Mohammedan saint, said, "If you do your penances yourself for the sake of God for a hundred years, it will not give you so much blessing as sitting once by a Master Saint." He will give you a sitting and your inner eye will open; you will see the Light of God.

This is the subject before us, irrespective of whether we belong to one religion or the other; that makes no difference. All religions are good. To remain in some religion is a blessing. If you leave it, there will be corruption, or you will have to raise another school of thought. So many religions already exist. They were raised after the Masters came into the world. They are formations. Naturally, you will find that wherever there are formations, they result in stagnation, and stagnation sometimes results in deterioration, for want of practical persons who know the Way.

We are worshipers of the same God, and the same thing has been given in all scriptures. The pity is that we are not in the full know of other religions. We have experience only of our own religion, and that also at the level of the intellect. That is why we are not able to do full justice to the work. So we need somebody even to understand the true import of the scriptures. Who? Someone who has been on the Way and knows the Way. He only can give you the right scriptural import, because he has seen what those Masters saw who made statements about their experiences. What is the difference? Why did so many of these different schools come into being? One man rises into prominence, and he says, "This is my view." A hundred or two hundred people follow him, and they form a new sect. That is the cause. Otherwise, those who realize and see God say the same thing: and they have said the same thing and have also made others have the same experiences. The greatness of a Saint or a Master lies in the fact that he is competent to give you

some experience of that Reality.

Philosophies deal with theories, and mysticism deals with Reality. Those who are themselves in contact with Reality are also competent to give you some experience to start with. Then you have to develop further. "Rome was not built in a day," of course. But you have something straight off, some contact with the Reality that leads to the Absolute God.

This is the aim of our life, in a digest form. We have developed physically and intellectually. But the third side, our own self, has been very much ignored: we know little or nothing about it. Intellectually, we know about the scriptures and other things: but that is food only for the intellect. You are intellectually a giant. But that has not been able to satisfy you, because the third side has not been developed. You must advance spiritually, too. Reading scriptures forms part of the activity of the intellect. You know certain things; your brain is full of the sayings of the Master; but you have not yet seen. I would say, knowing many scriptures by heart cannot make you a Saint. You may know something intellectually, but unless you have an experience of the same thing, you cannot be convinced yourself, nor can you make others be convinced of it.

So she was singing the praises of the Master, at whose feet we had the good fortune to sit. He was competent to give all—one and all, both the learned and the unlearned, whoever came to him—some inner experience to start with. When the inner eye, called the single eye, is opened, we can rise above the level of the physical and astral bodies: "If thine eye be single, thy whole body shall be full of light." Light is there. God is Light. It is not intellectual light. It is truly Light.

This is what we had at the feet of the Master. That God Power or Christ Power or Guru Power, as it is called, never dies; it is everlasting. Whoever comes in contact with that Power will also have everlasting life. For this purpose we have joined the various schools of thought; and now we have to see how far we have advanced. We have been in the man-body for some ten, fifteen, twenty, thirty, forty, fifty years. We have to see whether we have achieved this object. If we have, well and good. If not, we should do something more to have that experience in life. To say that we will have this experience after death—where is the proof of that? Excuse me, but "a bird in hand is better than two in the bush." If you are a learned man now, even after leaving the body, you will remain the same; you do not become a prophet. I'm going out of this room; when I'm out of it, I'm the same as I was when I was in the room. Those who have developed, who have advanced spiritually while in the man-body, have used the golden opportunity that we have; because only in this man-body can we know God. We know God in this life, and that experience we can have only when we rise above body consciousness. We "learn to die so that we may begin to live." St. Paul said, "I die daily." And Guru Nanak said, "Die a hundred times a day at will." It is not a death that takes you to the grave; it is practical self-analysis, a rising above body consciousness. It is a regular science, as sure as two and two make four. And you can have it in this man-life, if, by God's grace, you come across someone where the God Power is working. You have a great blessing.

She was singing that our Master was a Great One, truly king of our hearts. He had that God-intoxication, and he was also competent to give others intoxication by simply giving them a sitting. He would say, "Close your eyes"; and with

The Great Master Baba Sawan Singh Ji shown laying the foundation of the big Satsang Hall at the Dera Baba Jaimal Singh, Beas, on September 30, 1934.

a little thought impetus to raise them up, they bore testimony that there is Light of God.

This is the ultimate goal of a man's life, and it is for this we have joined the various religions. All religions are good. They have Truth in them. Masters were the Truth personified. Whenever they came, they experienced the same Light. They were themselves above It. They personified It themselves. That is why it was said—or it was said in all the languages of the Masters—"The Word was made flesh and dwelt amongst us." Unless he is Word personified, how can he give us a contact with the Word? An intellectual man can give you experience only up to the intellectual level, not more. Those who see It can give you an experience to see It. You bear testimony to It.

So, you will find it is a great blessing to have the man-body. It is a still further great blessing if you meet some son of man at whose pole God is working. I have had it the same. All others who sat at the feet of our Master had it.

These days the world is not without Them. After all, God is the same forever. We are all His children. For those who are hankering after Him, "there is food for the hungry and water for the thirsty." Demand and supply is the law of nature. When fire burns, oxygen comes to help. It is God Who makes an arrangement to bring someone who is really hankering after Him in contact somewhere where he can derive the benefit of personal experience.

So blessed are you who have joined some religion for that higher, nobler purpose. The only thing we have to see is how far we have advanced: whether we have achieved that very object for which we joined the various schools of thought. You have found that truth; that's all right. That is one. It is as definite a science as two and two make four. But it is only possible to have it when you come across someone who has had that experience and is able to give it to you. The greatness of a Master lies not in giving lectures, talks and wonderful theories, but in the fact that he is able to give you some contact with the God-in-action Power which is Light and Sound Principle.

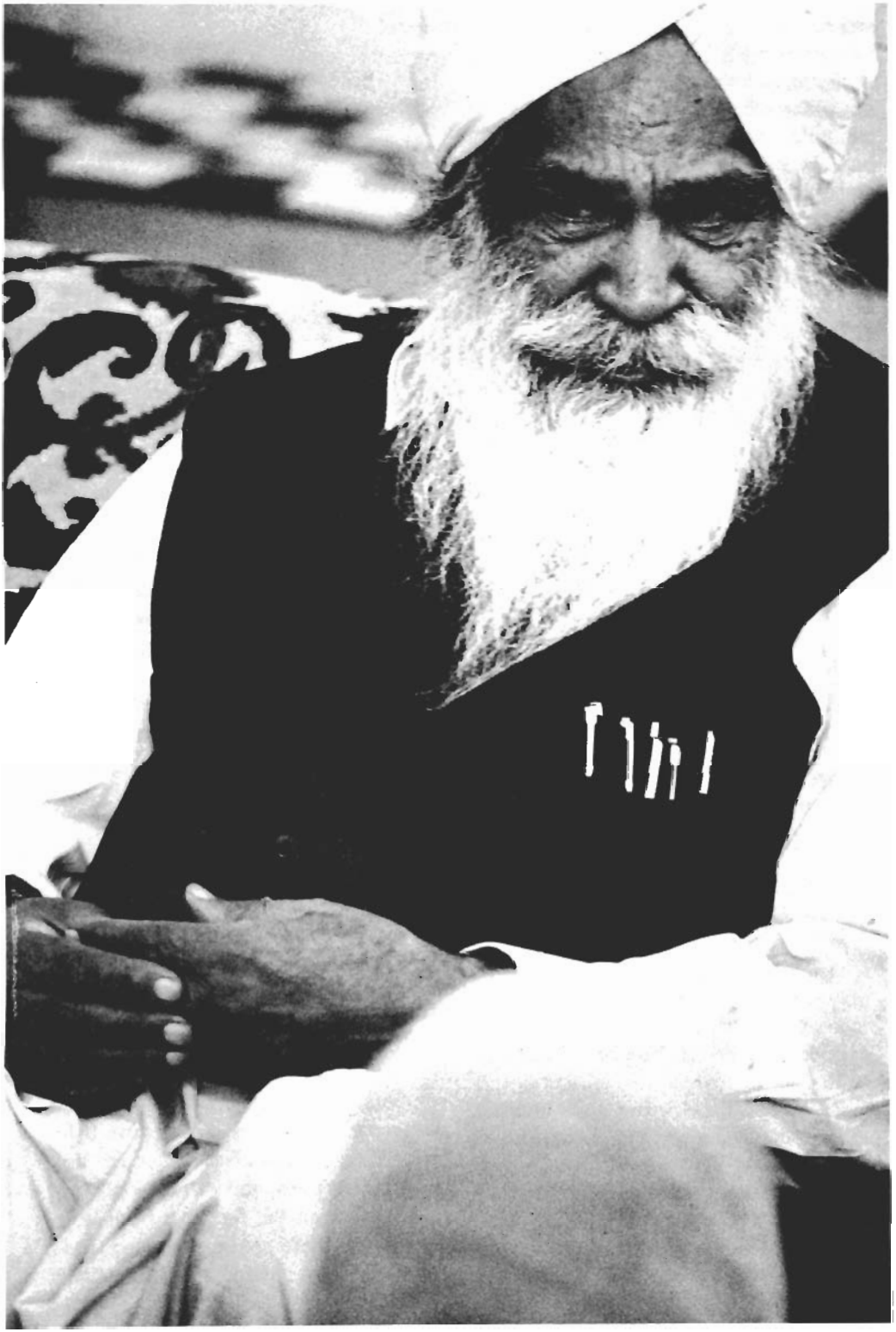


PHOTO BY ROBERT LEVERANT

YOU ARE DEALING IN DIAMONDS

August 8, 1974

THE MASTER: Yes, any one of you?

QUESTION: *After the darshan tonight, may I see You privately for about three minutes, Your Holiness?*

THE MASTER: As long as there is breath—why not? You are welcome. I'm afraid you'll leave here soon?

QUESTION: *Tomorrow night — midnight.*

THE MASTER: [*To another disciple*] You are going on the same unit too?

QUESTION: *Yes.*

THE MASTER: Time and tide wait for no man—flies on like anything. Here fifteen minutes is a long time with His Grace. Which of the two times are better?

QUESTION: *Sir?*

THE MASTER: Which of the two times are better? The time of waiting or the time of departure?

DISCIPLE: *The time of waiting.*

THE MASTER: Yes. There may be some chance . . . God willing, of course.

QUESTION: *Some chance of what, Sir?*

THE MASTER: Meeting.

QUESTION: *Again?*

THE MASTER: Yes, we might. God willing.

DISCIPLE: *I'll be glad to wait.*

THE MASTER: Otherwise, I am in the evening of my life—not the day. His Grace is above.

DISCIPLE: *Could be for both of us.*

THE MASTER: Maybe. [*chuckles*] All right, any questions?

DISCIPLE: *I don't have any questions.*

THE MASTER: I think you remember the event of Birbal the minister?

DISCIPLE: *Yes sir.*

THE MASTER: Do you remember the reason I go into it?

QUESTION: *Not to think evil of others?*

THE MASTER: It so happened that the other ministers complained against Birbal . . . Birbal was one of the ministers of Akbar the Great, very jolly, very dutiful. So one day all the other ministers complained, "Birbal is of a low nature. He seems to be from a family of low consciousness people. But, you give him very much respect here in court. If you want to judge, you can go and see his father for your own self." He said, "All right." So Birbal went to his father in the evening and told him, "The King will come to see you. He'll challenge you, but we pay obeisance and show repect for him. You can ask him a few questions, this and that thing, but after that remain silent. Then whatever he questions, don't reply." When the King came, Birbal's father did as he was told. Later the King asked Birbal, "Look here, Birbal, if we meet some foolish man, what should we do?" Birbal replied, "We should keep silent."

You see, he was not educated; a very ordinary person. What should he do? For one salient point—silence. Now come up with your view. [*all chuckle*] Is it not? Yes, go on—talk. You're welcome.

QUESTION: *Excuse me, your Holiness. Is it better sometimes to become so ab-*

sorbed within the Master's eyes and in His face and see the transfiguration of His face than to listen to what He says? When the Master is speaking at the time of darshan, sometimes one gets absorbed into Your eyes so that they forget everything and they don't even hear what Your Holiness is saying. And no one else seems to be about.

THE MASTER: What can be spoken in silence cannot be spoken through words, you see.

DISCIPLE: *Thank you.*

THE MASTER: Silence is always golden. So eyes are the windows of the soul. *Eyes are the windows of the soul.* Drink deeply into It. This is what is wanted. Once Christ gave out in a direct way that He was Word-made-flesh. Later on He said, "All right, eat me and drink me." They were wondering how to eat him and drink him, forgetting that He had said that He was the Word made flesh. So eyes are the windows of the soul. If you are absorbed there, then that's all right. Guru Nanak once told the disciples to eat one dead body which was laying with a cloth over it. "Eat the dead body!" [*Master makes a face and imitates Guru Nanak's disciples with an undertone: "Eat a dead body?"*] Then when the second Guru, about to obey, took off the cloth, there was candy. This is metaphorical, you see. So eyes are on the highest level. They do the highest work. They can convey the message without talking. The mind mingles with the heart. You understand better through eyes than from anybody speaking. So that Science is very definite. To withdraw into the radiation of the eyes is a stepping-stone into the higher level. It is better still to go up. Forget the eyes once you are in the know.

In the old days there were different ways of conveying messages. The student had four classes: primary class, middle class—all the way up. So this is something of the college class. Master's face is a new sort of absorption. Eating and drinking eyes is of college teaching.

Once I remember our Master was sitting. Just as I came in he said, "Sit by me, speak something." I always talked to him about what was on my mind, and the people were hearing all. Once I said, "In Swami Ji's time, there were Sikh customs. Masters used to sit in front. You could look—eyes into eyes—forgetting everything." Later on when they used to meet the Master they begged like that and looked [*Master gestured with hands beneath the eyes*], you see. Sometimes they bent down to the feet of the Master, who said, "I'm here, never mind. I'm here. Look up here." Then the people, old people there, began to cry. "Why don't you give us this thing now?" [*touching the feet*]

I think this is a higher class: the eyes. It is for those who rise above body consciousness. But we are stuck fast in the body. The love or attachment that starts in the flesh and ends in the flesh is lust; that starts through body alone. Rise above body through the eyes. Spirit is not in the body, but in the eyes. So people came crying, "Why don't you give us (it) in that way?" Make it the Truth. But those who've got no devotion, turn away. Our Master used to say, the hungry calf went to the cow and the mother let go of the milk. She can drink more. The others were ticks on the breast, sucking blood. So long as you are in the flesh and blood, the eyes are a stepping stone for our training. The learned people advise to visualize Master's form. I never did.

QUESTION: *Would you go over that just one more time?*

THE MASTER: Yes. Almost all Mas-

ters when they initiate tell to just visualize the Master's form. I never did, you see. And some twenty per cent, forty per cent, fifty per cent, sixty per cent, see. Why do they tell this? Number one, this gives you a stillness for a while. However, when you think of somebody you can visualize a man who is up to your level or below you. But you cannot visualize those who are above that level, that's all. They get some little stillness, that's all right. But that's not all of it. So God is one who comes from above. When you enter the room where one is sitting, whether you visualize him before entering or not you'll find him in there. At initiation he is embedded. To visualize is very dangerous. If you visualize somebody you become what he is. Nobody guides us, meets us. So that is why I don't say visualize. I don't say visualize me. Others do, I think. They visualize form from portraits. There are many things to be learned. Self-evident truths. They are all rambling there about, crying. "Why, why, why don't we find peace?" Why?—Don't visualize. That's why we find many are stuck fast. Instead of going higher they are stuck. These things are not given out in books. Not in the same way. A very gift—Eyes speak through eyes to you who sits inside—Is it not so? Only then you'll understand. You'll have constant company of the Master by physical presence or by developing receptivity. When nothing remains between you and Him, you are receptive. Then and only then you can have constant company of the Master. But all the same if you are visualizing the Master only as physical man and are only attached to the physical body and other things, this is wrong!

QUESTION: *Some people might be in a car. They imagine that You are also riding along and talk out loud. Is there any benefit in that? Imaginary . . .*

THE MASTER: It comes of itself. That comes of itself.

QUESTION: *But they are imagining it.*

THE MASTER: What comes of itself is vivid.

QUESTION: *I don't understand.*

THE MASTER: Sometimes people see vividly, sometimes only in feelings.

QUESTION: *If it's feelings, though—*

THE MASTER: If you are feeling, then naturally it is better to move higher. That [*feelings*] is only up to the physical level though. Kabir says if you take Him only as a man you will go down to hell again and again you see.

They who are not conversant with the teachings cannot give out, because they are binding you and for that your intellect will be burnt. They won't help. Moreover you are dealing in diamonds; put your attention in There, you'll find more. By putting in time daily you'll find more. By putting in time daily you'll move higher and go. So you really become an initiate when you find and talk to Master within at your will.

QUESTION: *Could you repeat that last statement?*

THE MASTER: When you have a heart to heart talk with Him whenever you like. Close your eyes. That will come.

It is just like television, that's all. It requires practice.

QUESTION: *But not imagination?*

THE MASTER: No, no, no. Imagination is of your own make. So that is why I say don't visualize anything, don't premeditate anything. Some men do begin to initiate.

QUESTION: *Sir?*

THE MASTER: Some people do begin to initiate. And people say that he is the Guru.

DISCIPLE: *I've heard about that.*

THE MASTER: Through hearsay?

QUESTION: *Some person said that they have seen the Master alive in front of them.*

THE MASTER: Yes, that can be.

QUESTION: *That can be, also?*

THE MASTER: Why can't He do it? In the microscope we see even the atmosphere is full of microbes. We have microbes everywhere.

QUESTION: *Beloved, I heard a story that your Holiness was in America in 1955 and You were giving a Satsang and at the same time You were giving Satsang here in India—thousands of people saw You.*

THE MASTER: Yes.

QUESTION: *Well, they want to know whether they can see You on the outside and whether You are able to be at more places than one.*

THE MASTER: Word is Guru!

DISCIPLE: *Yes.*

THE MASTER: The Word-made-flesh. That's what I tell you, that's all. They have seen me in astral.

QUESTION: *Then there's the story of my brother, who is not a practicing Satsangi. He was coming out of the cafeteria, and out of a bistro came a man who was intoxicated with liquor and driving his car at such a force. And then my brother said, "Is it possible that I can see the Master standing in front of me?" And I said, "Yes, why not?" He said, "You know, like this picture?" I said, "Yes, why not?" "Well, that's what happened." He said, "Master loomed up in front of me. And both the cars stopped."*

THE MASTER: *That* saved him.

DISCIPLE: *So there's proof there. There it is.*

THE MASTER: Grace can be extended. Sometimes the car is upturned, and nobody is hurt; like that story.

That power is always overhead. We have got no faith in the Master, as a child has faith in his mother.

DISCIPLE: *Today, Father, we had to go out on an errand. And all of a sudden there was a terrible accident. One car hit another car and it turned over, and immediately I was saying the charged words with full power. And our driver went over to see what happened. He came back and said, "not much harm done. He just got a little hit here."* [pointing to shoulder] *He was thrown out of the car. The car turned over. And the power of your charging the Words I* KNOW *saved a lot of trouble there.*

THE MASTER: Others may or may not believe you but it is a fact.

DISCIPLE: *It's a fact. Yes, thank you, Satguru.*

THE MASTER: So by spirituality you begin to understand everything in quite natural like, heart to heart talks. Our Master used to talk very simply with due reverence for all.

I always used to sit at the back at Satsang. Generally rich people stood in the front. Right in front. One day one advocate who came to talk to me, came in and sat by me. I told him, "Your seat is in front." "Look here," he replied, "I see Master from here. Master's eyes always look to me." The more receptive we are, the more we get. Everybody gets that.

DISCIPLE: *Many have seen the Master becoming like Guru Nanak and some have seen the Master becoming as our grandfather Hazur.*

THE MASTER: That very power comes through the different human poles. When Guru Nanak once left the body, he blossomed. When they wept, He simply said, "Look here, if a friend of yours goes away today, he comes in another robe another day. What difference does it make?" Clothes may be changed but That won't. These are very delicate

points. People have already known some experience of this, practically. So as I told you spirituality starts only from ABC.

QUESTION: *Master, is there any thing that we can do consciously to prolong the effect of the radiation that we get in Master's physical presence?*

THE MASTER: By receptivity have it all the time. Not prolonged, but all the time.

QUESTION: *We shouldn't miss it.*

THE MASTER: Yes. Microscope it. Don't be led away by the outward show. Our Master used to give a very good example of this—one painting which had very good form, natural scenery, birds and everything. But when you saw the other side there was nothing—appeared to be nothing. From the back there's nothing. But when you have a microscope it is quite different.

Such a man can save you, but not others. When They rise up to That, They can satisfy you. [*to the person leaving the next day*] Suppose you have any points: bring them to be satisfied.

QUESTIONER: *All right, thank you Sir.*

THE MASTER: When the child enters the school, it is a training ground. He is shown to write ABC, then he can write script. Similarly that state may be felt when you go up. That is why further guidance is required. You are most fortunate. Others are not. In heart to heart talks you'll find many things He says in public are not said in books. But that is not all. There is still more further . . .

QUESTION: *Satguru, when one feels Your Holiness, Your Presence, all the time and they don't feel the pangs of separation but they feel your powerful presence at all times . . . ?*

THE MASTER: That's a relationship between you and Him. Not for everybody.

DISCIPLE: *Good.*

THE MASTER: I'll tell you why; it is a gift. You would not like all the worldly love to be known by anybody. Why do you let them, let others know God is Guru? Excuse me if I say so. In the beginning when I went to my Master, people asked me how great is your Guru? I replied, "Of that much I know, He is far, far above what I need: Of that much I can be certain. When he speaks of God He must be Guru. Something knows about God in him." And the people judged by His Grace. I hope you remember his advice. That is why, let them find out for themselves.

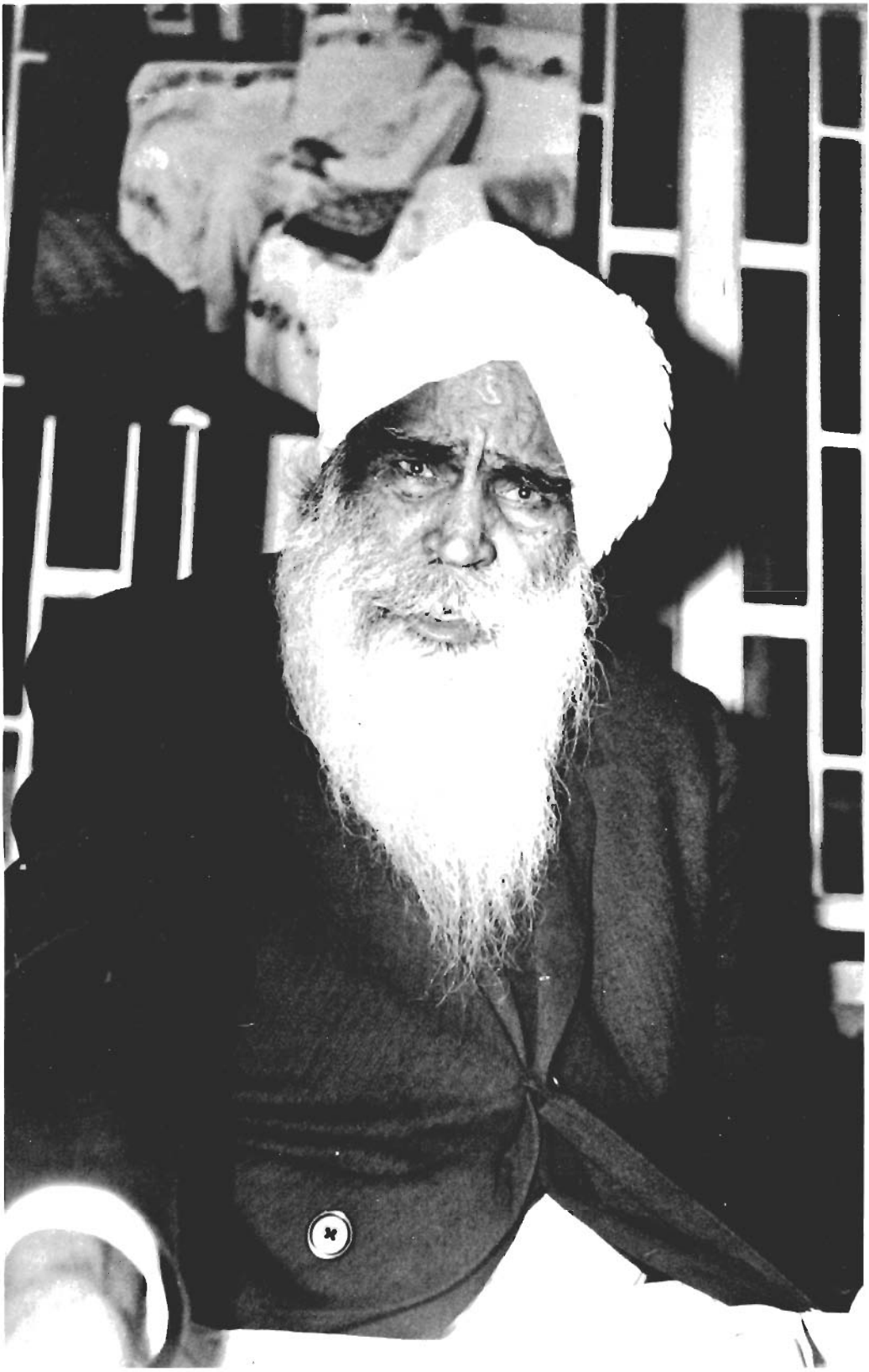
DISCIPLE: *Yes, Master.*

THE MASTER: To tell lies for the proof of the Master's greatness is wrong. If people see that's all right. Say as much as you know.

DISCIPLE: *Lies are lies.*

THE MASTER: Yes. They deceive others, with your very Life Source. I have not written these things in books. Everybody can have That. It is not for any privileged sect. The door is opened for anybody. Once our Master was at the railroad station and there was one Christian who detained him on the way. "Look here, is Christ greater or is your Guru greater? Who is greater?" "The Christ I have not seen physically, but my Guru I have seen. If you bring both together, I will tell you." They are one in two and two in one. Those who have known them say like that. These are comparisons. Let others say who is greater. This is for those who are attentive, I would say. They will get It.

At first I had trouble at previous conferences and developing man center. But they all are coming together now in Love for God. This is His work. So this is the only remedy for all the ills of the day. All right. It is your food time now. Go eat, and God bless you.



COMMENTS & NOTICES

OUR MASTER spent, in the course of His lifetime, an enormous percentage of His time elaborating on the commandment of Christ: "By this shall all men know that ye are my disciples: that ye love one another." The discourse beginning on page 2 of this issue, which is largely devoted to this subject, is one of hundreds of discourses, circulars, and messages in which this point is driven home. Indeed, the discourse appearing in last month's *Sat Sandesh* is even stronger. And every disciple knows, or should know, the thrust of Circular 17, of the various 1967 circulars (including "Humility"), of the 1966 Christmas Message, etc., where this very basic point has been explained with great power and beauty. If anything at all stands out in stark clarity in His teachings, it is first and foremost this demand that we, as children of Him, treat one another as brothers and sisters: that we love, respect, and appreciate one another.

It is no secret that during His lifetime we failed badly in this regard. Just the fact that Master had to reiterate the point so often indicates that. (It is appalling, when you think about it, that a discourse given in 1955 and preserved on tape, Circulars 1 and 3 issued in 1956, Circuar 17 issued in 1961, a heavy percentage of the 1963 discourses preserved on tape, the whole series of circulars and messages from December 1966 to December 1967, plus sections of later discourses and circulars, are all on this subject; as though we never learned anything.) But during Master's lifetime, His strong and immediate displeasure and universally accepted authority kept this sort of thing within bounds, even though the damage that was done to Master's name and reputation and to the spiritual progress of the individual disciples was incalculable.

Since Master left the physical plane, however, a little over a year and a half ago, many of us have outdone each other in our eagerness to prove how little we care about what He cared about and how little we understood what He taught. In our absolute assurance that we alone are privy to the ultimate secrets of the universe and that no one who disagrees with us can possibly be right about anything (and is therefore totally undeserving of respect) we have, in Master's holy Name, insulted, slandered, hurt, done our best to destroy the reputations of, and, as and when possible, excommunicated, our own brothers and sisters, each one of whom is infinitely dear to Him Who labored and suffered on this plane for eighty long years for their sake. And this shows no signs of abating; on the contrary, each new development brings about a fresh charge of energy on all sides, and the dreary communications begin all over again; the "fighters for Master," regardless of which "side" they are on, or which "party" or "faction" they belong to, are tireless in their efforts to destroy what Master created in order to save it.

While many of these communications (which, while mostly letters sent out by individuals, have included some more elaborate packages) are ostensibly about some positive experience that the writer wants to share, the great majority of letters from all sides have been and continue to be *against* somebody: that is, the worth of a particular point of view or possible Master or group or whatever is attacked by showing that this or that person or group of persons who support this or that position or possible Master (sometimes even the possible Master himself) are ridiculous, venal, terrible, wicked, incompetent, or whatever; the exact kind of awfulness varies somewhat

from case to case. In every case, however, the person or persons being attacked is our own brother or sister, and the ink that the letters are written in is our Master's blood.

I am not speaking as a disinterested or objective observer; I speak rather as one who was one of the first to err in this way, and whose letter to Darshan Singh in October 1974 set the tone and created the climate for much that was to follow. That much of the responsibility for the state of affairs discussed above is mine, I recognize; and while I cannot follow Darshan Singh as a Master, I can love and respect him as my Master's son and as a human being, and give him the same courtesy that I would give (or expect from) any of Master's children —physical or spiritual.

Certainly it seems that every initiate has the right to demand this much from anyone who is taking it upon him- or herself to teach us or to share with us their understanding of the divine plan: that what they say or write be consistent with the Master's essence. To speak lovingly and emotionally about someone or something does not appear to be sufficient, if at the same time contempt or impatience with those who disagree or who feel compelled to take another course also manifests. It seems that the longer it has been since we saw the Master in the flesh, the more self-assured we have got—all of us—because initiates who hold diametrically opposite opinions are equally certain that they are right, equally certain that what they say is Master's own personal opinion, equally certain that their opponents or those who disagree are of the devil—and where is the love? I have gone through some communications very carefully and have not found one loving or humble word anywhere; yet the implication is strongly given that what the writer says is backed up by inner experience. The teaching is clear: "by their fruits ye shall know them."

If the concept of Unity of Man means anything, it means this: that we can be free to be true to our own selves, to "do our own thing," without the necessity of passing judgment on what our brother or sister is doing. None of us knows enough about the innermost workings of his or her own self to be able to pinpoint motives about what we are doing, let alone anyone else; if some of us are dragged in one direction, and some in another, is it not sufficient that we recognize what is in our heart and not demand that our neighbor ignore what is in his and conform to ours? Master used to say, "Live and let live;" why should we say less?

It does not appear that any one of us was given the job of making sure that our brothers and sisters always agree with us; but it is an absolute certainty that every single initiate was given the job of loving, respecting and appreciating his or her brothers and sisters. Somewhere along the line we (and I include myself) got our priorities horribly mixed; in His words, "may God, in His infinite mercy, forgive us, whether we deserve it or not."

Russell Perkins

NOTICE

Due to financial difficulties of The Sant Bani Press, it is absolutely essential that the very large inventory of Master's books currently held by the Press be reduced at once. These books were mostly reprinted in large editions just before Master left, and have sold slowly since. The Press has absorbed their cost until now, but the end of the road has been reached. We will give a 40% discount off retail price on all orders over $50; a 50% discount on all orders over $500.